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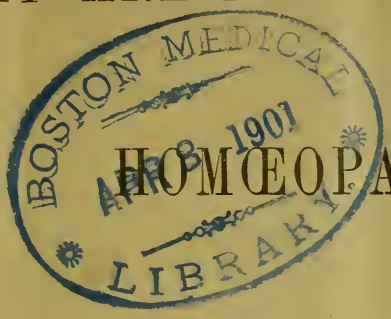
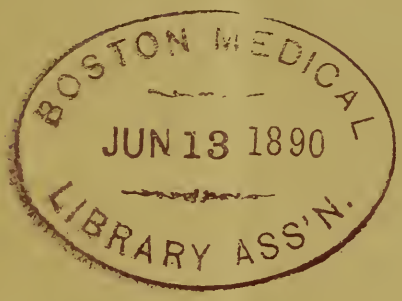
WHY ARE NOT ALL PHYSICIANS HOMŒOPATHISTS?



(From the United States Medical and Surgical Journal, Jan., 1874.)



BY WM. H. HOLCOMBE, M.D.,

MEMBER OF THE AMERICAN INSTITUTE OF HOMŒOPATHY, ETC.

CHICAGO:

HALSEY BROS., 72 STATE STREET.

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DR. HOLCOMBE'S WORKS.

The following is a list of Dr. Holcombe's works, in the order of their publication:

The Scientific Basis of Homœopathy.
Yellow Fever and its Homœopathic Treatment.
The Nature and Limitations of the Homœopathic Law.
Poems.
Suggestions as to the Spiritual Philosophy of African Slavery.
A Separate Nationality or the Africanization of the South.
What is Homœopathy?
How I became a Homœopath.
Our Children in Heaven.
The Sexes: Here and Hereafter.
In Both Worlds: a Romance.
The Other Life.
Southern Voices. (Lippincott & Co. 1873.)

His next work will be entitled: A Compendium of Therapeutics, Homœopathic and Empirical, with an Essay on the Laws of Cure.

Why are not all Physicians Homœopathists?

I quote verbatim from a letter written by an intelligent merchant and valued friend:

"There is a young friend of mine here, who, some two years ago, graduated with high honor at the College of Physicians and Surgeons of New York City. He is a Virginian, of the very best stock, and of his natural and acquired intellectual ability I cannot speak too highly.

"I have had frequent conversations with my young friend about Homœopathy, and have so often urged him to look into it without prejudice that he has at last consented to do so, '*privately*,' so as not to injure his present standing with the physicians of the old school, until he has satisfied his mind that the new practice is the best; and as he has a great delicacy in ordering Homœopathic books in his own name, or having them in his office where they can be seen by others, I have promised to help him and correspond for him. Please send me a list of such works as he ought to read, and state where they can be obtained; and as I well know your ability, I would like, if you think well of it, that you would (through me) write such a letter as would tend to remove doubts from the mind of one who is desirous of being convinced."

The day before getting that letter I was reading the address before the American Institute of Homœopathy, on *Freedom of Medical Opinion and Action*, by our friend, Dr. Carroll Dunham, that accomplished gentleman and scholar, and I noted the following anecdote:

"Two young physicians, firm friends and classmates, and alumni of the same college, were earnest students of microscopic morbid anatomy. One of them

became a Homœopathist. It chanced that about ten years after their graduation, they became residents of the same city and renewed their acquaintance The Homœopathist, having met with a rare specimen of structural metamorphosis, called upon his friend with it, stating the result of his own examinations, and proposing that his friend should investigate it with him, as had been their custom of old. To this, the 'regular' replied: 'James, *personally*, I highly esteem you, and as a histologist I would like to examine your specimen; but, you know, I am a member of the American Medical Association, and its laws forbid my consulting with a Homœopathist. I must therefore deny myself the pleasure of conversing with you on professional topics."

The case of this last Allopathic physician seems to be one of mental inertia, bordering on imbecility. It is incurable. He will never be converted to Homœopathy. Archbishop Whately said: "A man will never change his mind who has no mind to change." This man is, perhaps, organically incapable of free thought or independent action. He is the hindmost sheep in a flock, and follows his leaders. He lives and breathes, and suns himself, and is satisfied and happy in the atmosphere of the American Medical Association. That august body fills his whole mind, thinks for him, dictates to him, governs him, owns him soul and body.

He needs no further comment. He is photographed in one of Dickens' novels. Brittles, the footman, looked up to Mr. Giles, the butler, with that boundless admiration and obsequious deference with which our Allopathist regards the American Medical Association. He is being examined by the magistrates:

"Now, Brittles!" says the magistrate, "answer me truly. Are you a protestant? What are your religious opinions?"

"God bless me," says Brittles, in great trepidation, "I — that is — I mean — they — are the same as Mr. Giles."

The first mentioned case is one of more interest, one which enlists our sympathy. A bold, proud-spirited thinker, scorning the dictation of others, careless of their opinions, seeking the truth for its own sake and at any sacrifice, would accuse this young physician of moral cowardice. But there are many, many extenuating circumstances. There is a great wilderness of doubts, and trials, and struggles, which lies between the Egyptian bondage of Allopathy and the milk

and honey of the Homœopathic Canaan. We must be tender, gentle, forbearing with these young inquirers, accommodate ourselves to their states of mind, and direct them sagaciously how to pass through the painful and difficult metamorphosis of an old school into a new school physician. In many of these timid and cautious spirits there lie splendid possibilities of future growth and usefulness. Nicodemus paid his first visit to the Great Master at night, from fear of the Jews, but he became a faithful disciple at last.

One of the most important services I could render this dissatisfied Allopathist would be to disabuse his mind of the misconception he entertains of Homœopathy. His ideas about it have been formed from the old school medical journals, professors and devotees generally. He sees it entirely through Allopathic spectacles, and a distorted, deformed, diminutive figure do they make of it. But it is a miserably false image, a phantasm of the Allopathic imagination, which has been impressed upon his mental retina. For any cause, or by any method, excite the distrust or ill-will of most men, and you are immediately misconstrued and belied. When Rev. Sidney Smith mildly suggested that the terrible steel man-trap was a rather cruel measure against the poor, hungry poacher in pursuit of a pheasant or a hare, he was bitterly denounced by the country gentlemen of England as an atheist! And the cry of "knaves or fools" launched against Homœopathic physicians has as base an origin and as feeble a significance.

Ignorance and bigotry are powerful elements in every sect and party, no matter what be the question; and there is a strong current of prejudices, misconceptions and infatuations on each side respecting the other, which even the strongest minds cannot always successfully stem. It is not surprising that men cannot easily shake off a pressure which weighs upon them at all points, and of which they themselves are not conscious, for these mighty influences, like the tremendous pressure of the atmosphere on our own bodies, are actually unseen and unfelt. When one feels that he is ignorant, and begins to suspect that he has been illiberal and

bigoted, he becomes for the first time conscious of his trammels; he ripens for revolt and his emancipation is possible.

Let our young friend step out from the little professional ring or close corporation, known as the Allopathic school, and look at Homœopathy from the stand-point of the great reading, thinking and progressive public of the United States, and he will be amazed at the difference in the result. Homœopathy has now stood upon its merits for nearly three-quarters of a century. It has passed the severest ordeals of criticism, survived all its persecution, and marches onward from victory to victory. Despised and rejected as a therapeutic reform within the bounds of the old school, which was all it ever pretended or wished to be, it has been obliged to erect itself into an independent system. The great reading, thinking and progressive public does not share the opinions, the prejudices, the infatuations of Allopathic physicians with respect to Homœopathy. It sees no humbug, or quackery, or imposture in it, and, when appealed to, is always determined to give us fair play, a full hearing and equal rights before the law.

Witness the vast strides which Homœopathy has made in the teeth of all opposition; its five thousand practitioners, most of them graduates of the old school, its growing literature, its schools, hospitals, dispensaries and asylums, and its lay-adherents numbered by the million.

Witness the conceded fact, that it is not the practice of the ignorant and incapable, or of the fantastic and hypochondriacal; but that it absorbs and holds the lion's share, in proportion to numbers, of the strong-minded, intelligent, traveled and cultivated portion of society, which recognizes and treats Homœopathic physicians as honorable and enlightened men, and benefactors to humanity.

Witness the effort made by scores of the most distinguished and aristocratic men in England to have Homœopathy introduced into the army and navy of their country.

Witness the recent law in the State of New York, that applicants for licenses to practice in that state shall be exam-

ined upon Homœopathy as well as upon Allopathy, by the State Commissioners.

Witness the splendid banquet given by the Common Council of Boston to the members of the American Institute of Homœopathy — a national organization containing more members than the American Medical Association; a banquet given on the spot where, twelve years before, Oliver Wendell Holmes facetiously predicted the speedy and utter extinction of our school.

Witness the great Fair in Boston, given while the Massachusetts Medical Association was expelling the Homœopathic members from its body; a fair which it took three of the largest halls in the city to hold, which was visited and patronized by the *élite* of the old Bay State, and which realized one hundred thousand dollars for a Homœopathic hospital.

Witness how the New York Ophthalmic Hospital — the largest and best endowed eye and ear hospital in America — passed entirely from Allopathic into Homœopathic hands.

Witness the Legislature of New York appropriating one hundred and fifty thousand dollars to the establishment of a Homœopathic insane asylum.

Witness the people of Michigan insisting, through their representatives in the Legislature, that Homœopathy should be taught in their State University.

Witness how the Common Council of St. Louis compelled the Allopathic professors to admit Homœopathic students to the hospital clinics on an equal footing with their own.

Witness how the State Hospital of Pennsylvania, at Harrisburg, was recently given over to Homœopathic physicians and surgeons because the whole Allopathic staff resigned, indignant that Homœopathic practice was permitted in a certain ward of the institution.

Witness the indignant remonstrances of the people at the removal of a Homœopathic Commissioner of Pensions from office by his Allopathic superior, on the sole ground that he was a Homœopathist; remonstrances so wide-spread and influential that they induced the government of the United

States to reverse the action of its subordinates, and to declare that no distinctions should be made on account of differences of medical opinion.

Witness a decision of the New York judiciary, fining an Allopathic doctor for calling a Homœopathist a quack; declaring quackery to consist in conduct, and not in creed, and assuring the protection of the law to honest and intelligent men when assailed by rude and malignant partizans of another school. The quacks on both sides are exactly alike; and so are the gentlemen.

These facts are sufficient to prove that the efforts of the Homœopathic school to enlighten and educate the public mind as to its character, rights and privileges, have been attended by brilliant results. In the eyes of the law and of public opinion Homœopathy and Homœopathic physicians are just as much to be respected as Allopathy and Allopathic physicians. The public cares nothing for our theories or our squabbles. It regards our contentions as quite as absurd as the war between the big-endians and the little-endians, the two great parties in Dean Swift's story, which convulsed the nation with the question whether an egg should be broken at its big or its little end! The public estimates men by their attainments and their conduct, and medical practice by its failure or its success. It instinctively and sensibly denounces as bigotry and persecution any act of intolerance of one school towards another.

When the New Orleans Medical Association passed a law to expel any member who consulted, either in surgery or obstetrics, with a Homœopathist, however well educated he might be, and paraded the resolution in the city papers, I asked one of our greatest lawyers what he thought of it. "O," said he, "it is another iron hoop to keep the old Allopathic tub from falling to pieces."

If our young medical inquirer ever becomes persuaded that Homœopathy is a respectable thing, and does not feel ashamed to buy and read our books, I recommend the works in the following list, all of which have been published in the last few years, as worthy of his careful perusal

and constant study. If they were to be found on the tables of every Allopathic physician in the land, they would light up the dark corners of therapeutics like a vast conflagration, and add immensely to the health and longevity of the human race:

Baehr's Science of Therapeutics, 2 vols,
Hughes' Manual of Pharmacodynamics,
Hughes' Manual of Therapeutics,
Jahr's Clinical Guide; by Lilienthal,
Grauvogl's Text Book of Homœopathy,
Raue's Pathology, with Therapeutic Hints,
Raue's Record of Homœopathic Literature, 3 vols.,
Franklin's Science and Art of Surgery, 2 vols.,
Gilchrist on Surgical Diseases (Homœopathic treatment),
Lippe's Text Book of Materia Medica,
Burt's Characteristic Materia Medica,
Hale's New Remedies,
Guernsey's Obstetrics (Homœopathic application),
Helmuth's Surgery, 1 vol.
Ludlam's Clinical Lectures on the Diseases of Women.

Fifteen or twenty more excellent works on special subjects might be mentioned, but these are enough to begin with, and every Homœopathic physician, expecting to keep pace with the rapid progress of his profession, should be familiar with them all.

The best practical literature, however, is not entirely embodied in books. It is to be found in the journals of the school. In the journals we are brought almost face to face with a number of our men with whom we have the advantage of something like conversational intercourse. It may be safely said that the physician who reads several good journals faithfully, is always two or three years ahead of him who awaits the more elaborate but tardier finish of books. Distrust the man who buys no new books and takes but one or two journals; but cut his acquaintance entirely, who is found with neither. He trifles with human life, and disgraces his profession.

The journals at present published in the English language, by Homœopathic physicians, are these:

The British Journal of Homœopathy, in its 32d vol.,
London Monthly Homœopathic Review, in its 18th vol.,
North American Journal of Homœopathy, in its 22d vol.,
The United States Medical and Surgical Journal, in its 9th vol.,
New England Medical Gazette, in its 9th vol.,
Hahnemann Monthly, in its 9th vol.,
Medical Investigator, in its 11th vol.,
Ohio Medical and Surgical Reporter, in its 8th vol.,
American Homœopathic Observer, in its 9th vol.,
The American Journal of Homœopathic Materia Medica, in its 7th vol.,
The New York Homœopathic Monthly, in its 1st vol.,
The Medical Union, in its 2d vol.,
The Cincinnati Medical Advance, in its 1st vol.

In these books and journals may be found all the recent advances in Homœopathy, proofs of its progress and of its beneficence to mankind. Has my Allopathic reader ever studied them? Has he ever seen them? Has he ever heard of them? If not, how can he conscientiously give an opinion about Homœopathy?

I recommend the inquirer to provide himself with as much of the above material as possible, and to study, long and carefully, undeterred by difficulties. Let him get a small supply of good medicines, and give them at first in the plainest cases, and where his books tell him the Homœopathic practice promises the most brilliant results. He will soon acquire faith and confidence, which will increase every day he lives. He need not begin with intermittent fever, Bright's disease, consumption, cancer, paralysis, or any other of the *opprobria* of medicine in general; but croup, influenza, dyspepsia, facial neuralgia, sciatica, hysteria, hæmorrhages, pleurisy, pneumonia, dysentery, and the whole catalogue of curable inflammations and fevers will disappear so rapidly under his globules and powders, that he will be

firmly convinced that Homœopathy, however imperfect it may still be, is a vast, genuine, philosophical, therapeutic reform, in comparison with which all the Allopathic discoveries of the age sink into insignificance.

He need not, indeed, ought not, to abandon a single Allopathic prescription until he can displace it by a Homœopathic one of superior efficacy. Let him pass slowly from one school to the other by this process of displacement, and, when the preponderance is entirely on the Homœopathic side, he may call himself, if he chooses, a Homœopathic physician; and if there be any residue, great or small, which cannot or does not yield to Homœopathy, it is his right and duty to employ in its treatment any methods, any measures which the vast domain of nature may offer him.

Meditating with sadness on the two cases detailed above, one of mental inertia and the other of moral weakness, I was led to investigate more deeply than usual the causes of such a state of things. When Homœopathy is so strongly sustained and so clearly proven, why should not all intelligent physicians become Homœopathists? The real causes are not visible on the surface. They lie deep in the very constitution of the human mind, and in the laws which govern the evolution of society—for every thing is evolved from its primordial chaos by fixed and eternal laws; not only the material world and its three kingdoms, but social order, government, religion, philosophy, science and medicine.

As the causes lie very far back and operate with invariable precision on the savage and the sage, on all men and all their institutions alike, I will take for the illustration of my subject an incident which was witnessed by an English traveler in the Fiji islands:

> "One of the chiefs of the island was ascending a mountain-path with a long string of his people following him in single file, when he happened to stumble and fall. Immediately every man in the long procession, *except one*, stumbled also, and lay flat upon the ground. When the chief arose, they all arose likewise, and fell upon the dissenting or neglectful member, who had dared to deviate from the sacred custom of the tribe, and beat him to death with their clubs."

This little incident is a miniature picture of a great law of evolution which runs in one unbroken thread through the

entire philosophy of history. He who will study the origin of social order and government will see how hard it was in the beginning to break the savage instincts of man, to bend him to obedience, to accustom him to sustained labor and regular habits, and to fit him for concerted action with his fellow-men. All governments, religions, and institutions have been slow of growth and difficult of construction. They always imply the coercion of ages, physical or spiritual, and frequently both. Societies and institutions, once organized, are held together by all the forces of conservatism — self-interest, transmitted habits of obedience and order, hereditary usages, fear of and respect for constituted authority, reverence for tradition, and the mighty despotism of custom and fashion.

The traits of character thus acquired were transmitted from father to son; and progress would have been soon arrested and a fixed, stationary tyranny of custom in all things imposed upon mankind, if nature, always prolific, had not provided for our indefinite expansion by another great law, that in every succeeding product of her hands there is a *tendency to variation*. If her first and hardest work be the formation of institutional order, her second and greatest is the production of heretics. Given — institutional forms of all kinds, acquired by ages of obedience to custom and authority, and coerced into strength and usefulness by conservative forces — and superadd a radical spirit, forever attempting to revolt against them, and to improve or destroy them, and the onward progress of mankind is secured.

Even among the Fiji-islanders, or on a yet lower scale of humanity, under the most pitiable despotisms and with the most absurd and outrageous customs, some man is constantly arising, who bravely asserts his inherent manhood, disobeys the custom and defies the despot. He is clubbed to death; the progressive spirit is checked or extinguished, and the tribe remains in its barbarous state.

The stationary character of all the Asiatic semi-civilizations is to be explained in the same manner. The conformist is rewarded and encouraged and protected; the non-conformist is destroyed, or at least exiled or silenced. Manners, cus-

toms, opinions, usages become petrified fossils of the traditionary era, too powerful or too holy to be broken. What is the result? Look at India or China. Government is despotic; social order imperfect; religion is superstition; art is unborn; science is impossible.

When political freedom—the fountain-head of all true liberty—has been secured, and individual right asserted and maintained by equal laws, a constantly advancing civilization is inevitable. The heretic, the dissenter, the non-conformist can no longer be murdered, or exiled, or punished. He cannot even be silenced. With freedom of speech and freedom of the press, the crowning glories of modern liberty, he is afraid of nothing. He speaks, he writes, he publishes. He defines and defends his position. He gathers around him congenial spirits. Free discussion ensues. He forms a party, a sect, a school. Thought is excited, error detected, truth elicited, and all are finally benefited by the conflict between the radical and conservative elements of the human mind.

The secret of the difference between stationary and advancing civilization lies in that one thing, *free discussion*. It is as true of Medicine as it is of Politics or Religion. The association of medical men which prohibits the free discussion of any medical topic, or which fails to examine fairly, thoroughly and repeatedly, every question of growing interest within the bounds of its profession, is still behind the true spirit of the age. No matter what advances it may make in certain directions, it has failed to catch that modern free spirit of inquiry which is the vital element in all advancement.

The Allopathic tribe cannot kill the dissenting Homœopath, or punish him, or silence him; but it expels him, ostracises him, traduces him, and stops its own ears when he speaks.

"Toleration," says a great thinker, "is of all ideas the most modern. It is learned in discussion, and, as history shows, is only so learned. In all customary societies bigotry is the ruling principle. In rude places to this day one who says anything new is looked upon with suspicion, and is persecuted by opinion if not injured by penalty. One of the greatest pains to human nature is the pain of a new idea. It is, as common people say, 'so upsetting.' It makes you think that, after all, your favorite notions may be wrong, your firmest beliefs ill-founded.

Naturally, therefore, common men hate a new idea, and are disposed more or less to ill-treat the man who brings it."

Prof. De Morgan says:

"It is curious to see how completely the medical man of the nineteenth century squares with the priest of the sixteenth century. The physicians are now the rear guard of the learned world. Nor will they ever recover their lost position until medicine is free."

When such thoughts are expressed by the great, independent, disinterested thinkers of the world, it should make every intelligent and conscientious physician reflect, and ask himself how far his own conduct and opinions have contributed to perpetuate this pitiable state of the profession.

Medicine is *not* free. It is in the stage of development preceding that of free discussion, without which there is no liberty, no lasting progress. To the Allopathic mind, the growth of Homœopathy is simply a disagreeable fact, which is either denied or ignored. Allopathy still professes to regard its great and thriving rival as a very small affair, another Thompsonianism or Perkinism or Mesmerism, springing up like Jonah's gourd in a night and perishing in a day. It expels, snubs and insults all who examine and believe. To read a Homœopathic book, to take a Homœopathic journal, to be on friendly terms with a Homœopathic physician causes one to be regarded with distrust and dislike. The study of Homœopathy is always discouraged, sometimes absolutely prohibited. One college refuses to grant its diploma except to those who sign a pledge never to investigate Homœopathy. Another threatens to recall its diploma from any one who adopts it. Some moral obliquity, some intellectual infirmity is always suggested as the cause of a conversion to the new school. The great Prof. Henderson, of Edinburgh, who lost his position and his practice by his brave adhesion to Homœopathy in its early struggles, was not only persecuted during his life, but the hyenas of the medical press charged him after his death with having stained his professional reputation for money! What are the men who do such things but Fiji-islanders in the garb of modern sages?

For fear my reader may think this is a partisan rep-

resentation of the Allopathic spirit, I quote from an editorial in one of the best conducted Allopathic journals in the United States — the *New York Medical Record:*

"The profession in America has been inclined to *discourage* rather than to encourage original thought among its members. * * * We write in memory of the time when one of the greatest surgical discoverers of the country, whose name all Europe has delighted to honor, was first received here with coldness and despising; when, even in New York, the most progressive of cities, his theories were scouted and his facts discredited, and all the medical colleges closed their doors against him. We write in memory of the time, but eight years since, when the reviver of the practice of *external version*, which our leading obstetricians now boast of having performed, was driven into exile, hounded not only by his own townsmen, but by medical professors from all parts of the country. We write in memory of the time, when, in one of our principal medical societies, a well known member of the profession used the influence of a deserved reputation and the weight of an honored name, to *prevent the discussion* of a department of science that is already growing into transcendent importance both in Europe and America."

How strangely these humiliating confessions of stupidity, bigotry and persecution, in their own ranks, compare with the speeches of Allopathic professors at college commencements, and on other public occasions, glorifying the liberality, the scientific research, the independence and the progress of the medical profession!

Is it strange that most young men trained in such a school are intolerant, self-satisfied and stationary? Is it strange that the born heretic or dissenter, whom nature, with her constant tendency to variation, is ever producing, to dare and do, to suffer and to achieve, should find himself unhappy and dissatisfied, oppressed and stifled in such an atmosphere? Is it surprising that the young physician, anxious for more light, and willing to investigate, should feel afraid to move in the shadows of such a despotism? — should be ashamed to be seen with Homœopathic books and medicines — and should beg the assistance of friends to enable him to prosecute a private and secret study? Is it surprising that many so-called Allopathic physicians are Homœopaths at heart, and Homœopathic in practice, so far as it can be concealed from the prying eyes of their ignorant and intolerent brethren? Is it astonishing even that they write books, satura-

ted with Homœopathic ideas — witness Ringer's Therapeutics — without one word of acknowledgment of the source whence they were obtained ?

Persecution, charge of base motives, social ostracism, professional contempt, ridicule and general intimidation, are the means employed to prevent physicians from examining Homœopathy or to punish those who adopt it. But *mental inertia* is the most powerful cause why all physicians are not Homœopaths. Nature, while producing heretics and reformers for the advancement of the race, secures the stability of human affairs by leaving the vast majority of mankind thick-headed, inattentive, uninquisitive and unprogressive. The medical world is kept especially steady by this kind of ballast or dead weight.

" Few men think," said Berkeley, " but all have opinions ;" and he might have added, the more shallow the thought, the more fixed the opinion. It is in vain to quote the great mottoes from the profoundest thinkers to these stationary spirits. " The largest minds are the least constant," said Bacon. " In knowledge," says Faraday, " that man only is to be despised who is not in a state of transition." And again, " nothing is so opposed to accuracy of philosophical deduction as fixity of opinion." On the contrary, our medical unimprovables regard an obstinate adhesion to the opinions and practice of their fathers and their instructors as a special virtue.

The confessions of the great thinkers of their own profession as to the uncertainty and inefficacy of medicine make no impression on their minds.

" Medicine is no science," says Magendie. " We are collecting facts, and, perhaps, in a century there may be a science."

" The science of medicine," says Sir Astley Cooper, " is founded on conjecture."

Sir John Forbes declares that " in a large majority of cases, diseases are cured by nature in spite of the doctors."

Sir Thomas Watson says, " our profession is continually floating on a sea of doubts about questions of the gravest importance."

Dr. Mason Good says: "Medicine is a jargon, and has destroyed more lives than war, pestilence and famine combined."

Our case of inertia does not see or believe all this. He is satisfied with things as they are, satisfied with his surroundings, his profession and himself. He thinks medicine is the science of sciences, as beautiful and fixed as astronomy, and that the accumulated wisdom of ages coruscates in solar rays around the American Medical Association!

Besides the timid who are ashamed to investigate Homœopathy, and the stupid who are incapable of doing so, there is a large body of medical men in the old school, educated, intelligent, respected, filling the high places and enjoying the honors and emoluments of the profession, from whom the world has a right to expect better things. It is the theory of the public, of the students they teach, of the young men they influence, and especially of their own patients, that these gentlemen have given Homœopathy the most thorough and scientific investigation. and have pronounced conscientiously against its claims. This is the theory, but the fact is quite different. Nine out of ten of these distinguished doctors know nothing whatever of Homœopathy, except what they may have gleaned from *ex-parte* statements, from Simpson's big book or Hooker's little book, written *against it*, or from the vituperative articles in their own medical journals.

Nor do people generally recognize the fact that Homœopathy has the *least* chance of being fairly heard from these very men, who are supposed to be devoted to pure science, and to be capable of the most enlightened opinion. These men are so hedged in by influences which oppose a candid investigation, that they enjoy less freedom of thought and action than any others. They have become oracles and expounders of the Allopathic system, fully committed to its doctrines. They have a certain intense professional feeling, an *esprit du corps*, akin to the partizanship of politics and the fanaticism of religion. Their reputations, their social positions, and, above all, their worldly interests, are involved in their medical creed. They believe in Allopathy because they bask in the sunshine of the old, wealthy, time-honored insti-

tutions, which still hold in their hands the great official honors and rewards they desire. They disbelieve in Homœopathy because its study would demand labor and patience and self-sacrifice, and its adoption would be followed by trials and penalties they cannot persuade themselves to endure.

Converts to our system are frequently taunted with having left the old school with the hope of making more money in the new. It is strange that educated physicians should adopt a young, persecuted, struggling system of medicine, leaving an old, rich and powerful school, where the prizes of professional ambition are ten to one, in the hope of making money. The ignorant adventurers, who sometimes take a box and a book, and impose themselves on the people as Homœopathic physicians, soon betray their incapacity and fail to achieve their mercenary ends. The pecuniary attractions are far greater on the Allopathic than the Homœopathic side, and most assuredly professional emolument is the strongest argument which keeps many thousands in the old school ranks.

This question of self-interest is a double-edged sword, which cuts both ways. It is a serious one, for it pervades our whole nature; is organic, indestructible, and unless under moral control, may be subversive of every virtue.

Herbert Spencer says our opinions have no logical foundation, but are the result of our wishes and character.

"People generally stick," says Hazlitt, "to an opinion which they have long supported, and which has supported them."

Lecky declares that opinions are usually the result of complex influences, of which self-interest is always the most powerful.

Martineau says that the smallest probability will outweigh the greatest if it falls in with our wishes.

The wish is father to the thought in many a profession of faith, religious, political or medical, and all the world knows that the love of money keeps the Allopath in his well-feathered nest, quite as often as it allures his hungry brother to some supposed El Dorado of popular credulity.

Next to self-interest, the fear of each other is the strongest

influence which keeps your average, flourishing, well-to-do Allopaths from examining Homœopathy. A friend of mine asked one of the most distinguished old school physicians in the United States what was the reason the old school profession did not study Homœopathy thoroughly and fairly. His answer was: "*Moral cowardice.*"

Such are the reasons why all intelligent physicians do not at once become Homœopathists.

All this must and will change. Our antagonisms prove our intellectual activities, and union will be effected by the triumph of truth. Free, continuous, tolerant discussion is the sure remedy for all dissensions. Discussion must be full, not one-sided. Such discussions as we have had hitherto have been mere attacks and defenses, not fair questions and answers with legitimate cross-examinations. The parties have never even been brought face to face — but have cannonaded each other across a turbid river of prejudice. It has been war, not parley. The question must be put on its rational merit alone. It must be discussed freely and fairly, face to face, in the same associations, the same hospitals, the same journals, and open to public and universal criticism.

Discussion must be continuous — day by day, month by month, year by year. The subject is vast and growing, and no superficial treatment will do it justice. He who examined Homœopathy twenty, ten, or even five years ago, and pronounced against it, might wholly reverse his opinion under the evidence of to-day. The area of facts is constantly enlarging, the proof of our law and its cures is daily accumulating, and the doors of the temple of Truth should stand forever open wide, so that the feeblest of us all may enter without hindrance and lay his offering on her altar.

Discussion must be tolerant, or both sides will be merely confirmed in their previous opinions and approach no nearer together. Discussion is not tolerant in the French Assembly, where members are permitted to hiss and howl at whatever displeases them. The first discussions on all subjects are singularly violent. "As soon as discussion begins," says Bagehot, "the savage propensities of men break forth. Even in modern communities where those propensities have been

weakened by ages of culture, and repressed by ages of obedience, as soon as a vital topic for discussion is well started, the keenest and most violent passions burst forth."

Toleration is induced by discussion; because each party, by the conflict of thought, acquires more respect for the opinions and characters of the other, as well as some wholesome skepticism as to its own superiority. Discussions in time become more and more tolerant, until, the feeling of brotherhood having been fairly engendered, men who had before appeared inimical to each other are friends and coworkers in the common cause of truth.

The toleration we ask, and which is demanded of all men by the spirit of the age, is a daughter of that charity so sweetly described by St. Paul:

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up;"

"Doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil."

The old school rejects the name of Allopathy, but in vain. The world will righteously fix it upon it, until it shall have embraced the Homœopathic law in its constitution and teachings. Medicine without Homœopathy *is* Allopathy; it is the play of Hamlet with the Prince of Denmark left out. If the profession would indeed be catholic and great, let it estimate its members by their talent and their virtues, and not by their creeds; let it subdue its prejudices; abandon its follies; bury its animosities; cast down all the silly barriers which separate true and good men from each other; discuss all questions in a friendly and tolerant spirit; cooperate with every sincere worker; and, guided by truth alone, achieve the physical redemption of man.

So true is it, however, that Homœopathy has originated in the natural process of intellectual development, that were the whole Allopathic school to be brought at once by some miracle, to our present position, there would soon arise new heretics, new divergences, new systems, representing the eternal conflict between the radical and the conservative elements of the human mind.

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Self-Adjusting Uterine Supporter,

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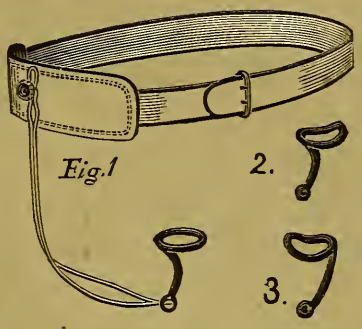
Prolapsus,

Retroversion

AND

Anteversion,



The above cut shows the stem of this instrument as modified for Anteversion, (Fig. 3), or Retroversion, (Fig. 2), by simply applying heat to ordinary stem, as used for Prolapsus, (Fig. 1). Thus the *same* instrument, without any additional expense is used for all the various displacements, which result is not reached in any other instrument.

This is unquestionably the best instrument now in use for all displacements of the womb, because it is simple in construction, and *perfectly* adapted to the parts, producing no irritation of the neighboring organs. It is light, durable and elegantly made, and will last a life-time. It need not be removed when there is a movement of the bowels or micturition. It has no strings or straps to hold it in place, and to become foul and offensive, but is held in position by a pure coin silver spring. The inventor has given years of constant and unwearied application and study to produce a perfect remedial agent that will obviate the objections of other instruments.

A Few Suggestions to Physicians in Ordering an Instrument.

Great care should be taken to ascertain the proper size in each particular case ; if the ring is too large or too small it cannot be worn with comfort. The ring should be so adapted in size as to produce no possible constriction of the cervix, but allow the latter to play loosely in it. As a rule the calibre of the ring should be at least a quarter of an inch greater than the greatest thickness of the vaginal portion of the cervix. The rings vary in size from 1, 1¼, 1½, 1¾, 2, and 2½ inches, attached to stems varying from 2¼ to 3½ inches. Care should also be taken in the selection of the stem, so as not to put the vaginal canal on the stretch. These instruments are numbered as follows: 1, 2, 3, 4, 5, and 6. Nos. 3 and 4 are used in the majority of cases.

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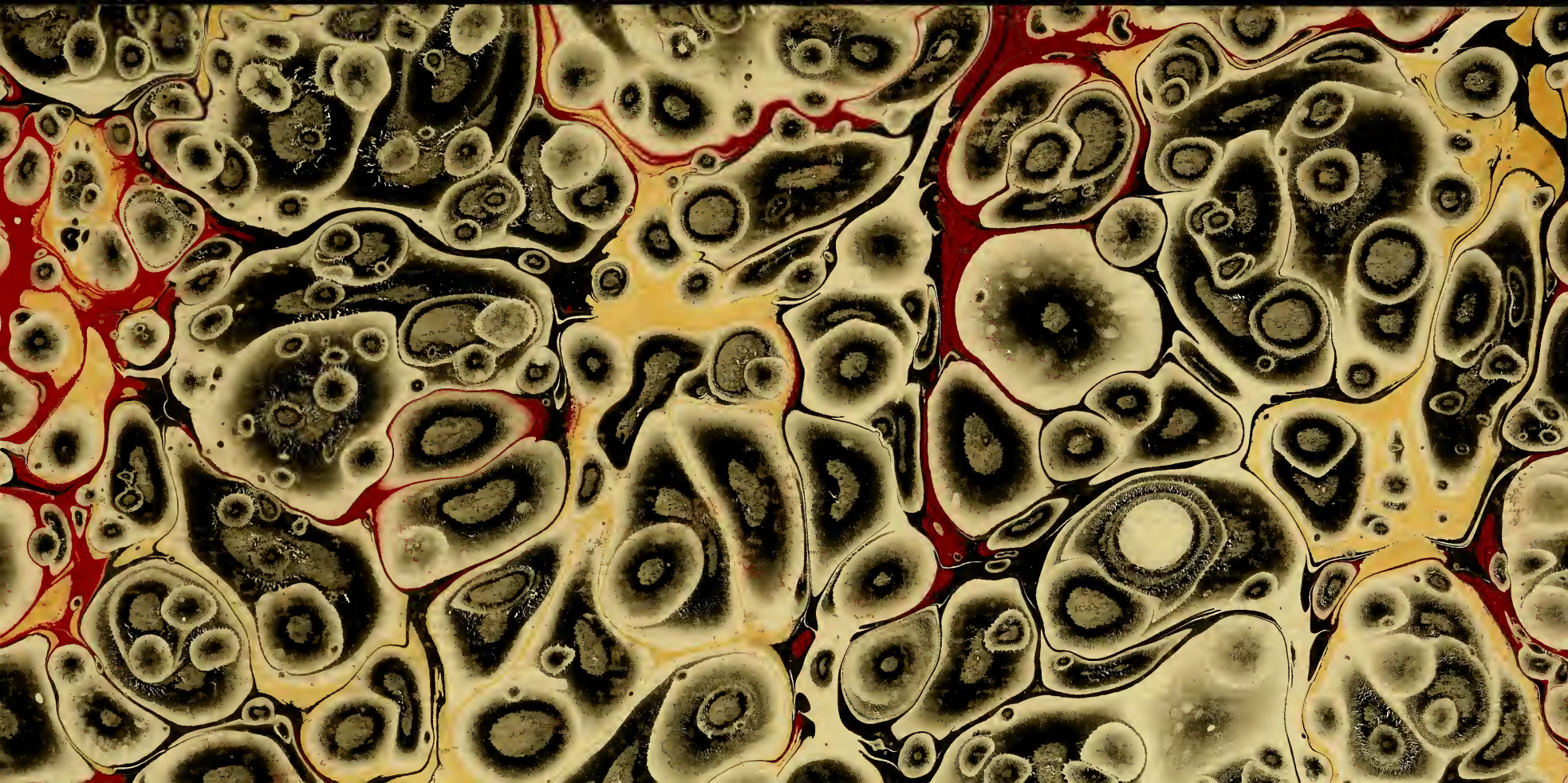
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